



M  
A  
R  
C  
H  
  
1  
9  
4  
8

Redwoods in Bethany Park, our campground in the Santa Cruz Mountains  
on the Los Gatos-Santa Cruz highway.

# Glad Tidings

Vol. XXIII

No. 3

*St. Helena*



# The Sunday School

The crowds, the atmosphere of a great gathering, the full program working to the purpose of bettering the Sunday school, and the focused interest in this branch of our church activities—a picture of the sixth national Sunday school convention in Springfield, Missouri—tell a story of the arrival of our movement at a new place in organized effort to reach souls for Christ.

Two decades and more ago the emphasis on evangelism consumed practically all of the attention of our services. Oftentimes great buildings were erected with little or no provision for Sunday school. Then it was evangelism from the pulpit only.

Not to slacken on the pull for God in this branch of gospel endeavor, but to augment these efforts with a well-planned additional program, many have arrived at the conclusion that the Sunday school can be, as well as educational, another means of evangelism. Boys and girls—in fact, people of all ages—can be reached with gospel truth in the classroom. And gospel truth and spiritual need can be put together to precipitate a decision for Christ. With instruction the target and evangelism the object of setting that target, motivation is provided for the work put forth in the Sunday school. The mechanics we need—but not without the spirit of evangelism. The letter indeed killeth, but the Spirit maketh alive. Awards serve as measuring sticks not as goals.

As for the other activities of our assemblies, of course they must have as much or more of prayer and work as they have ever had. Here might be applied Matthew 23:23—"These ought ye to have done and not to leave the other undone."

Over 40 from our District, more than half of them ministers, were in attendance at the Sunday school convention at General headquarters. We came back with the banner for attendance, figured on man-mileage. But more than a red felt banner was brought back to Northern California. It is a new impetus to work for God through the Sunday school. Means and methods were offered in concentrated form for all the varied needs of such a work which should be tailored to meet all ages and interests.

It was a grand experience to see the General Council headquarters—the place we have heard so much about, but which many of us had never before visited. We're home now, and each of us want to do our individual best to serve our Lord better—in the Sunday school and in any other way we can to glory His name and help the work of His kingdom. —M.M.

## A Tale of the Trip

by R. T. DOHERTY

(Diary of the Greyhound bus trip from California to Springfield)

We're off at 7:10 p.m. from Sacramento after being delayed about an hour. The silver-sided Greyhound had 25 passengers to start. More were picked up at Modesto, Delhi, and Fresno, making the passenger list up to 32.

On into the night loped the Greyhound, arriving at Los Angeles about 6:00 a.m. The first night is passed. On the way out of the city we passed the Sunshine Mission. We soon found ourselves passing through black fog—the smudge pots were going in the citrus groves all around us. This merged out into the beginning of desert cactus and sagebrush. At Blythe we changed time, put our watches ahead an hour, and had lunch before crossing over into Arizona. Heard it would be cold in Flagstaff. We first saw snow on the ground around us near Prescott. . . . It was on this run from Indio to Flagstaff that we had such a specially good time singing and had the opportunity to witness to the bus driver, who showed great interest and concern. It was dark when we reached Flagstaff. . . . Passed the Painted Desert during the night, and arrived at border of New Mexico between 1:00 and 2:00 a.m.—It was three degrees below zero. . . . Arrived at Albuquerque at 5:00 a.m. Friday. Here we had breakfast and changed buses. Secured fresh, crisp, white pillows and were off again at 7:00. . . . Had lunch at Tucumcari, N. M., and changed time again. Here were snow, slush and sunshine. . . . Arrived at the Texas border at 2:00 p.m., at Amarillo at 4:00 p.m. It is grand country around here, and this is a city of 80,000. Noticed a large Assembly of God church. . . . Left

Amarillo at 5:40 p.m. The bus driver is a son of Assembly of God members. . . . Had supper at Shamrock, 7:40 to 8:30. . . . Entered Oklahoma at 8:45 Friday night. Arrived in Oklahoma City at 12:45 Saturday morning. (Our "Oklahoma interpreter," J. D. Hudgins, left us here.)

Between Oklahoma City and Tulsa saw very bad wreck, an oil tanker and a car from Richmond, Calif. There were four killed. . . . Arrived at Tulsa at 3:45 a.m. Had a grand breakfast in fine restaurant, which has three or four waitresses who belong to Assembly of God fellowship. The proprietor, on duty at that early hour, courteously acquainted us with facts of the city and of his business, which employs 300 and feeds around 8000 people every 24 hours. . . . Arrived at Afton at 6:50 a.m.—last stop before Springfield. . . . Entered southeast corner of Kansas Saturday morning at 8:00. . . . Left Kansas at 8:30. . . . Missouri at last! Came to Joplin at 8:40. . . . From Joplin on we found ourselves on icy roads. Many were finding it difficult keeping on the road—and some didn't. All vehicles were doing their share of sliding around. . . . Arrived in Springfield at the Gospel Publishing House at 11:45, just before noon. That was the occasion of much picture taking of the

(Continued on page 11)

## GLAD TIDINGS

The Official Organ of the  
Northern California and Nevada District Council  
of the Assemblies of God, Inc.

P.O. Box 393, St. Helena, California

MARJORIE MADDOCKS ..... Editor  
W. T. GASTON ..... Managing Editor  
R. J. THURMOND ..... Business Manager

### DISTRICT OFFICIARY

W. T. GASTON ..... Superintendent  
R. J. THURMOND ..... Secretary-Treasurer

### GENERAL PRESBYTERS

L. R. Keys C. E. Persing

### PRESBYTERS

J. W. Belchar	L. H. Rogers
H. W. Brown	Albert Rowley
E. F. Davis	Wm. Savidge
J. R. Edgar	R. A. Wilson
O. A. Hart	T. E. Woods
R. J. Renfroe	M. M. York

Published monthly under the supervision of the District Council Presbytery. Subscription price, \$1.00 a year; Canada, \$1.10; Foreign, \$1.25.

Entered as second class matter July 3, 1926, at San Francisco, California, under the Act of March 3, 1879, and re-entered December 17, 1938, at St. Helena, California.



In the first verse of the eleventh chapter of Hebrews we have a very fine definition of faith, the only definition of faith I find in the Bible, a definition we have been told by some, is inadequate; and by others, improperly translated. Concerning each of these criticisms I find myself at disagreement.

Suppose we look at some of the more modern renderings, all of which are designed to cast a clearer light on the original text with which very few among us are familiar.

"Now faith is the assurance of things hoped for, the proving of things not seen" (R.V.). In the American Revised Version we read, "a conviction of things not seen," and in the Revised Standard Version the translators have substituted the definite article "the" for the indefinite article "a," so that faith is defined as "the assurance of things hoped for, the conviction of things not seen."

Helen Montgomery's rendering is very interesting: "Now faith is the title-deed of things hoped for; the putting to the proof of things not seen." Dr. Gerrit Verkuyl in the Berkeley Version renders the passage thus: "But faith forms a solid ground for what is hoped for, a conviction of unseen realities." And in a footnote he says, "No definition in this chapter, but appreciation of faith's workings." This, in the strictest sense of the word, is true; nevertheless what we are here told concerning faith is of such a character as gives us a very good idea of what faith is, and, hence, may be very fittingly called a definition.

The rendering in the latest Roman Catholic translation of the New Testament differs in no particular from that of our Authorized Version, but it should be noted, when comparing these versions, that the Roman Catholic Version has been translated from the Latin Vulgate, whereas all our other modern translations, like our King James Version, have been translated directly from the original Greek. This recent translation by Roman Catholic scholars appears to be a very fine rendering of the Latin text, but it is quite generally conceded by scholars that the Latin Vulgate which was the work of Jerome was far from a perfect rendering of the Greek into Latin; consequently any rendering of that Latin text into English must necessarily carry with it the defects of the Latin version. It appears to be a bit strange that when Roman Catholic

scholars decided to give Roman Catholics a modern translation of the New Testament they did not go back of the Latin rendering by Jerome to the original Greek text. There is no evidence in the text of their work that they even consulted the original Greek in order to ascertain whether the renderings of Jerome were justified or not. However, in their Preface they state that "where the Latin text differs from the Greek in such a way as to affect the meaning, attention is called to the fact in the footnotes."

"Faith means the assurance of what we hope for; it is our conviction about things that we cannot see" (Smith-Goodspeed).

"Now faith is the substance of things hoped for, and the sign that the things not seen are true" (New Testament in Basic English).

"Now faith is an assurance of things hoped for, a conviction of facts even when not seen" (Robert D. Weekes).

"And faith is of things hoped for a confidence, of matters not seen a conviction" (Robert Young). With the exception that the words are differently arranged, the rendering of Rotherham is like that of Young.

The word rendered "substance" in the Authorized Version is *hupostasis*, and it is found five times in the Greek Scriptures. This is the only place where it is rendered "substance," but it could be so rendered in each of the other passages. It is rendered "confident" in 2 Corinthians 9:4, where we are told the literal meaning is "confidence of boasting," and where it could be rendered "substance of boasting." It is rendered "confidence" in 2 Corinthians 11:17, and in Hebrews 3:14; and "person" in Hebrews 1:3. There has been much discussion concerning the meaning of the word in this last reference for the reason that the text relates to Christ through whom God "hath in these last days spoken unto us." Dr. W. E. Bullinger has chosen the word "substance" as best expressing its meaning in English, and it will be seen that in this text it could not possibly be rendered either "confident" or "confidence." But, it may be inquired, does God possess substance?

That depends, of course, upon what we mean by substance. If substance must necessarily be material in nature, the answer, of course, must be no. But undoubtedly spirit possesses substance, for one might well assert that whatever possesses no substance does not, in reality, exist. And we know that God exists, and that God is Spirit. Our Lord so asserted (John 4:24), and in the Revised Standard Version the article is omitted, and we read, "God is spirit." This omission characterizes, also, the renderings by Rotherham, Goodspeed, and some other modern translators. And the omission is justifiable.

I have said that *we know that God exists, and that God is Spirit*. How do we know? We have never seen Him. "No man hath seen God at any time" (1 John 4:12). We know because we believe, and faith is not only the *substance*, but also the *evidence* of things not seen. Faith is not based upon superstition or supposition. It is not grounded upon a mere hypothesis. God does not ask us, or expect us, to believe without evidence. And the evidence has been provided. And faith is simply believing the evidence; so it is defined as "the evidence of things not seen."

Neptune was supposed for many years to be the outermost planet of the solar system. Percival Lowell, the noted astronomer, who built an observatory at Flagstaff, Arizona, and who was particularly interested in Mars, and became convinced that there was life there, living beings surpassing human beings in mental development, and who wrote a number of books that attracted the attention of the thinking world, became convinced before he died that a planet existed beyond Neptune, and he proceeded to prove its existence by setting down in considerable detail the evidence of its existence that he had gathered. This evidence consisted in the fact that, looking through his telescope, he had observed certain motions of the planets Uranus and Neptune. There appeared to be a tidal force tugging at them, and, knowing there can be no effect without a cause, he reasoned that there was *something unseen* that existed beyond

(Continued on page 5)



The Church is engaged—like Gideon's—in a midnight battle; that battle is the struggle, by lip and life, to keep the faith, pure, whole, and undefiled, so as to be able to say at the end with Paul, "I have fought the good fight, I have kept the faith"; and the great fact which now emerges with ever-increasing emphasis from the modern crisis is that the battle will be won, but only by the few. Many of us are deeply dismayed by the extraordinary falling of Christians around us; not falling into apostasy, but into such error, or such worldliness, as to make them quite useless as combatants. Now the startling revelation of Gideon's experience is that it is GOD who is doing the sifting: that the process of the selection of the real fighters—the souls that are actually going to win God's battle—always going on, is only supremely so in days such as these; that God is actually superintending the process; that it is the combatants themselves who decide whether they shall be in Gideon's Three Hundred; and far above all, that the battle is going to be won; but by the few.

Now God lays down at once two principles on which He selects His "old guard," His real fighters. First, and most surprising, they must be few. Thirty-two thousand Israelites, massed against 135,000 Midianites, did not seem too many; all our church members, massed, are but few against a whole city; yet God says they are too many—"Lest Israel vaunt themselves against Me saying, 'Mine own hand hath saved me.'" God has to guard Himself against the conceit of His Church; as the victory is to be won by God, the paucity of numbers must prove it. The least chance of a natural explanation immediately excites the pride of man; so the number of warriors with which God conquers must be so small that no one shall dream that the victory is any one's but God's.

The second reason brought to light by the process of selection which God sets in motion is that He wants picked workers; men to whom, for their fidelity and devotion, He can give the honor and reward of winning His battles; men who can stand the spiritual strain. Some years ago, a half-completed bridge jutting out over a river in Canada, collapsed, killing many of the workmen, because the designer had not put in girders strong enough to bear the down-

# The Church Militant

by D. M. PANTON

thrust of the weight—so there are believers of real grace and faith who are unfit for special strain, and whom the Lord, therefore, has to withdraw from the firing line.

The process of selection begins by the Spirit of the Lord falling upon Gideon, who blew a war blast up and down the tribes, proclaiming a holy war, and summoning soldiers to Jehovah's banner. It is the work of an evangelist: it is the summons of Paul—"Fight the good fight of faith," and no less than thirty-two thousand men rallied to Jehovah. Look at that mass of men. Every man of them could fight; every man was actually enrolled as a soldier; all started out with the full intention to fight; all could have had the power of God for battle. Young believers—and by that I mean new recruits to Christ's army of any age—often seem to imagine that they are now to be cradled and coddled, and wheeled in a perambulator to heaven, under the caressing smiles of their mother church; whereas as a matter of fact, God no sooner saves a soul than His trumpet-blast calls him to suffer hardship as a good soldier of Jesus Christ. A Salvationist once asked the founder of the Cowley Fathers, "Have you found peace?" "No," he said, "I have found war." Here are the 32,000 separated for the holy war from the whole of Israel.

We reach the next stage in the process of selection. This army of Gideon stood thirty-two thousand strong, when the surprising word comes from God, "The people that are with thee are too many for Me to give the Midianites into their hand." It has been said that it would be better for the world if there were fewer Christians, but better; at all events, Gideon, acting on the direct command of God, assembles his men and says, "Whosoever is fearful and trembling, let him return." This proves at once that God has an eye to the quality, as well as the numbers, of his warriors. He will save by few, but not by cowards. Cowardice cannot trust and

things are possible only to him who trusts.

So God brings before all this host the vision of the far greater host against them, only an hour's march off—the peril of their unprotected homes—the fierceness and barbarity of their eastern enemies—the overwhelming numbers, coming; and 22,000 without a word, silently slip off home, leaving as someone says, fewer persons, but not fewer men. It is always when the peril becomes near and acute that God's forces begin to melt; workers grow fearful, and self-indulgent, and indifferent. These men began to think the whole expedition, as conducted by Gideon, was madness. Their action silently said to Gideon, "You are standing alone. Everyone thinks differently from you. You are the victim of a foolish illusion. We will go with the many, not with the few." "And there returned of the people twenty and two thousand." (Judges 7:3.)

*The martyrs found it lonely work—so shall we; the martyrs found it hard to pray, hard to suffer, hard to renounce—so shall we: and it remains forever true that a small fraction of the Church of God must do all the hard fighting.*

Now we reach the third and last test, and far the most remarkable, in God's sifting process of selection. "The Lord said unto Gideon, The people are yet too many: bring them down unto the water, and I will try them for thee there." The courage of the ten thousand was good: but courage alone is not enough: for the custody of His revelations, for the charge of His plans, God requires men and women of a peculiar spirit. As Napoleon said, "In war, *men* are nothing, the *man* is everything." So God brings a still closer test. Little things test and reveal character; and what a man really is can be ascertained only by observing him when he is unconscious of it, and, therefore, under no restraint. In a northern legend a queen exchanged places with her maid; but the maid was discovered by the way in which she drank from her glass at the table. The ten thousand come down to the water, little dreaming what tremendous issues are turning on that trifling act; 9,700 throw themselves down on the turf, and drink leisurely; 300, too eager for delay, self-disciplined, their whole mind set on the battle, catch up the water in the hollows of their hands, without breaking ranks, alert,



ready, and lo, Gideon has his army; the 9,700 are dismissed home, without having struck a blow. By this wise process of selection God had got the right men—men who, when others had refused, had rallied to God; men who, when the dangers were presented to them, had stood firm, while others went back; men who, when further unconsciously tested, revealed that set keenness and utter devotion without which victory is impossible. They had passed all tests; they had counted all costs; they had revealed an iron nerve; deserted by their comrades, exposed to overwhelming odds, they entered the battle alone, and won it.

Now here is our supreme lesson. This is the exact process of God today. God shuts no servant of His out of His chosen army of victory; we shut ourselves out; Gideon was not once told to classify them; all he had to do was to stand by and watch; and, all unconsciously, but quite infallibly, the servants of God classified themselves, catalogued themselves. Our Gideon is Christ: He walks up and down among the churches, watching us classify ourselves; and He apportions our places accordingly. What is God saying to us all in this? He is saying this: Make up your mind that there will be few; make up your mind that God's battle is dead sure to be won; make up your mind that you can be among those few; and make up your mind that by God's grace, and at all costs, you will, and you will!

—*Herald of His Coming.*

### Diamonds in the Rough

A diamond in the rough  
Is a diamond sure enough,  
For before it ever sparkled,  
It was made of diamond stuff.  
Of course someone must find it  
Or it never will be found,  
And then, someone must grind it  
Or it never will be ground.

But when it's found,  
And when it's ground,  
And when it's burnished bright,  
That diamond's everlasting,  
Flashing out its radiant light.  
O, Christian, please, whoe'er you be  
Don't say you've done enough;  
That worst boy in the class may be  
A diamond in the rough.

—*Author Unknown.*

## Hebrews

(Continued from page 3)

them, and that this "something" was a planet that was exerting this force through the power of gravitation, as the moon, by the exertion of a similar force, causes the tides of the ocean to rise and fall. He proceeded to set down the data that indicated the exact spot where the planet his eyes had never seen, and the eyes of no other man had ever seen, undoubtedly existed, and where he was sure somebody's eyes would see it someday. Percival Lowell died without having seen the planet he had discovered by faith; and after his death, observatory workers, following the data he had so carefully tabulated, found that new member of the solar system, a planet that is known to be many times larger than is the planet we inhabit.

Lowell had been able, as a result of his observations, to determine not only the fact that the planet existed but also the fact that it was larger than the earth. He had no doubt whatsoever of its existence, or of its size; he was as sure it was there, and that it exceeded the earth in size, as he would have been had he been able to see it with his eyes.

He had faith that such a planet existed. It will be seen that his faith was grounded upon evidence that to his trained mind was wholly satisfactory and that he regarded as equivalent to knowledge based upon the sense of sight.

Because we say, in the language of the Apostles' Creed, that we "believe in God the Father Almighty, Maker of heaven and earth," there are those among the materialists who laugh us to scorn. But the materialist has a creed. Every man has a creed. Haeckel says that he believes in a "chemical substance of a viscous character, having albuminous matter and water as its chief constituents." It is thus that Haeckel thinks of the Eternal, and a professor of medicine has well remarked that such a theory reduces all reality to "phosphorus and glue." So, if Haeckel should feel ecstatic some day, or somebody who believes as he believes, or *believed*, should feel jubilant, instead of summoning his soul to bless the Lord, as did the Psalmist, he will be heard saying, "Bless phosphorus and glue, O my soul, and forget not all their benefits."

The materialist may laugh at us for believing in God, but *surely* we have

much greater occasion to laugh at the materialist, for his folly is so great that we wonder how any man of intelligence could possibly reach such an absurd conclusion as he has reached.

There are evidences that God is and that He is a rewarder of them that diligently seek Him. And when we see these evidences, and accept them as such, and act upon them, we possess faith. And faith opens a passageway from heaven to earth, and down through that passageway come the blessings God bestows upon believing hearts.

Faith is grounded upon evidence, and so vital is the relation between the faith and the evidence that the faith is called "*the evidence*,"—"the evidence of things not seen"; and the "things not seen" are so real that they possess "substance" as do all things that are real, and so we have the notable passage that, in my opinion, has not been improved by any modern translation, "Faith is the substance of things hoped for, the evidence of things not seen."

We have those things for which we hope,

We have them in our hearts today,  
Though others may in darkness grope,

And long for what seems far away.

The consciousness of sins forgiven  
Assures us that there is a heaven,

And gives to us a foretaste here  
Of blessedness, of peace and rest,

And righteousness by all possess'd

On high in that supernal sphere.

Our Lord has gone to dwell on high,

The Christ who died that we might live,  
And who, through grace, has made us nigh,

And taught us how to love and give;

And we in spirit are with Him,

Where angels dwell, and seraphim

His praises chant, His glories sing:

So gone from us are gloom and fear,

And we are seated, though still here,

In heaven with our glorious King!

### Give God a Chance

A busy preacher was telling a Quaker what he had to do—how many sermons he had to preach, how many addresses he had to make, how many visits he had to pay. It seems that the Quaker was not edified by the preacher's display of activity. Dryly he remarked, "If thou doest so much talking, when hath the Lord a chance to talk to thee?"

"If anger proceeds from a great cause, it turns to fury; if from a small cause, it is peevishness; so it is always either terrible or ridiculous."—Jeremy Taylor.





W. T. GASTON, *Superintendent*  
Phone: OVerland 1757  
3832 Kirkham St., San Francisco 22

# The District

OFFICE: 1475 Ellis St., San Francisco 15

## The Need for United Heroic Action

by THE SUPERINTENDENT

Many of our Glad Tidings readers will recall that the recent District Council considered at some length two important phases of our cooperative work; the Santa Cruz campgrounds and the Bible Institute. There was strong, almost unanimous, sentiment for quick and vigorous action. Certain developments are now in progress for the institute and at the earliest possible moment I will inform the constituency through the medium of this magazine of the progress made. Action, too, on the Bethany Park development is getting under way and, since the time is so short in which to prepare these grounds for the summer camp meeting, I am seizing on this opportunity to inform our ministers and assemblies of the progress to date and outline the urgent need for quick and generous support of this cooperative undertaking.

We were fortunate in that we were able to buy at great savings all the trusses needed for the entire project from one of the government cantonments, together with a fairly large supply of lumber, windows, and some kitchen equipment. The trusses for the tabernacle are already on the grounds and the balance will be ready for delivery some time in March.

In a very few days we hope to get the work started on the erection of a dam across the creek and a gravity tank for supplying the water to the camp area, together with the piping system, etc. Because of the long delay in getting essential preliminaries out of the way, it will be difficult for us to realize that we are now almost ready to begin the actual construction of our camp buildings. The time is at hand! Let us arise and build to the glory of our blessed Lord!

### What Can I Do?

I think it is perfectly obvious that each of us should do what he can, that now

is the time for decision as to what our personal share should be and just how soon we will respond in pooling our personal endeavors with those who already have their shoulders to the wheel. Somewhere in the following suggestions you may see just how you can best fit into the emergency.

Those of us who are buying lots can hardly feel that the money spent for lots is any part of our contribution since we are getting the full value and more for the money invested. It will be a great help, however, if all those who have selected lots will quickly send in the full price to complete these deals and receive title deeds, and thus put into the hands of the District the money so desperately needed to move forward with full speed. Full and quick response will greatly facilitate the entire development and will be greatly appreciated.

A few churches have pledged a definite support already and no doubt all our assemblies will desire to formulate some plan of participation. May I urge upon the pastors in this connection that they initiate proceedings and step them up in keeping with the urgency of getting the grounds and buildings ready for the great encampment which is scheduled to begin July 21.

Many individuals will be happy to give from five to five hundred dollars each over a period of months when a system is set up for the orderly handling of this fund. May I suggest that when practicable, individuals send their gifts through the churches.

Beginning next month, this paper will carry a column giving credit to churches for cash and pledges as they are sent to the District office. May the District Office, including the Camp Committee and the entire presbytery, begin now to pray and hope that your church will appear on the list very soon. I am re-

minded here that in the apostolic era others were provoked by the generosity of a certain group. Is it not probable that the generosity of some neighboring church might in our day provoke others to love and good works? Perhaps a little friendly rivalry would serve the common cause. Individuals who do not elect to give through a church will find their names on the honor roll also. Many friends of the enterprise will prefer to give time and labor rather than money. This will be of equal value in getting the job done.

May I ask in conclusion that all who are sympathetic with this great undertaking, make this a matter for prayer and appropriate action as the Lord has given you ability and as He may be pleased to give you grace. Remember the watch word! ACTION! UNITED HEROIC ACTION—NOW!

### Living in His Presence

The widow of Schumann, the great composer, had after his death gone to play his wonderful compositions in public. It was a difficult exercise, but she made secret preparation for every public exhibition by going back to the days when love was in the making. She would read again the old love letters with just the old manner and the old atmosphere. She says that when she went through his letters it was as if his spirit possessed her, and she went out in the evening to play his music in his way. My friend, you can read His letters. His living words are in His Bible, and when you are reading His letters and seeing His face, and walking in His company through page after page, His Spirit will possess you and you will go out to live His life and His way.

Calm seas make careless sailors.

\* \* \*

May we so live we dread not here to die and so die we dread not afterward to live.



# Council

Phone: West 7010

R. J. THURMOND, *Secretary-Treasurer*  
66 Monte Vista Avenue, Oakland 11  
Phone: OLympic 1330



## Committee Appointments

The District Superintendent and Secretary-Treasurer are members of each committee.

### Credentials Committee (Entire Presbytery)

R. J. Renfroe, <i>Chairman</i>	C. E. Persing
J. W. Belchar	L. H. Rogers
H. W. Brown	A. Rowley
Earl F. Davis	Wm. Savidge
J. R. Edgar	R. A. Wilson
O. A. Hart	T. E. Woods
L. R. Keys	M. M. York

### Home Missions

C. E. Persing, <i>Chairman</i>	
L. H. Rogers	Wm. Savidge

### Santa Cruz Campground

O. A. Hart, <i>Chairman</i>	Earl Davis
Enoch Christofferson	R. Murray
Paul Craig	T. E. Woods

### Glad Tidings Bible Institute

#### Executive Committee

W. T. Gaston, <i>Chairman</i>	
R. J. Thurmond	C. E. Persing
L. R. Keys	R. A. Wilson

### Bible School Site

#### Investigating Committee

R. A. Wilson, <i>Chairman</i>	
Robert Carrington	E. E. Krogstad
I. F. Ford	D. G. Weston
N. E. Hinman	

### St. Helena Campground

#### Investigating Committee

M. P. Bohnet, <i>Chairman</i>	
J. R. Edgar	A. J. Ruedger

**Special Committee** for counselling with Glad Tidings Temple board for financial adjustment on G.T.B.I.

M. P. Bohnet	D. G. Weston
L. H. Rogers	H. Warwick
Wm. Savidge	

## Schedule of Fellowship Meetings

March 1—Hawthorne, Hayward,  
Rio Dell  
8—Alturas, Boonville, Los  
Gatos  
15—Napa  
22—Los Banos, Pacific  
Grove  
29—Live Oak  
April 5—Ferndale, Oakland  
(Rev. Tabernacle),  
Portola

## HELP!

Will you help Glad Tidings Bible Institute? To comply with the standards of the American Association of Bible Schools, our District school needs books for its library—2000 of them. Your donation will be most gratefully received. We need reference books, biographies, devotional, expository, and any other kind of book suitable for a Bible school library. If you can help us on this, write to the school or just send the books. The address is 1441 Ellis Street, San Francisco, California.

## Nevada Meetings

Brother S. H. Robertson has been authorized by the District presbytery to arrange for and go ahead with fellowship meetings in the churches in Nevada. Brother M. M. York is the presbyter of the Nevada district.

## Victim of Car Crash

On February 23, near San Andreas, there was an automobile wreck, when the car apparently went out of control. Brother A. Johnson, husband of our Sister Eleanor M. Johnson, pastor in Berkeley, was the driver and was instantly killed in the accident.

Funeral services were held February 27. Brother Thurmond and Brother Moon officiated.

Sister Johnson and her daughter, Lola, have our heartfelt sympathy and prayers that the Lord's sustaining grace shall continue to be very real and all sufficient.

The Lord's answers to prayers are infinitely perfect. Eternity will reveal that often when we asked for a stone that looked like bread, He gave us bread that, to our short-sighted vision, looked like a stone.—Mrs. J. A. Elliott.

By two things a man may be known: by his manner of bestowing praise, and by his manner of receiving blame.  
\* \* \*

The mill wheel may make the noise—but the water does the work.  
\* \* \*

The nearer you live to the world, the less power you have over it.

## Missionary Giving in Northern California and Nevada District For Calendar Year 1947

From District and Assemblies only:  
Offerings for the year ..\$ 81,522.11  
Given Direct ..... 20,897.98  
\$102,420.09

## Fifteen Leading Assemblies

Sacramento, Bethel Temple	9,592.63
Oakland, First Assembly of God .....	6,293.30
Modesto, Bethel Church	5,858.29
San Francisco, Glad Tidings Temple and Bible Institute	5,539.50
Turlock, Bethel Temple ....	4,723.24
San Jose, Upper Room Pente- costal Mission .....	2,842.19
Escalon, Assembly of God	2,840.73
Morgan Hill, Full Gospel Church .....	2,629.75
Oakland, Bethel Tabernacle	2,617.21
Berkeley, Assembly of God	1,844.99
Santa Cruz, Glad Tidings Tabernacle .....	1,777.95
Hollister, Full Gospel Tabernacle .....	1,665.80
Vallejo, Full Gospel Church	1,641.81
Lodi, Glad Tidings Temple	1,631.35
Oroville, Assembly of God	1,415.89
(Other churches which gave over \$1,000 to missions are Dunsmuir, Tullake, Grass Valley, Oakland (Bethany), Oak- land (Calvary), El Cerrito, Pacific Grove, and Stockton.)	

## Ten Leading Assemblies—Per Capita

Oakland, Bethel Tabernacle	\$46.29
Turlock, Bethel Temple .....	44.23
Grass Valley, Assembly of God	38.49
Berkeley, Assembly of God ....	38.44
Patterson, Assembly of God ....	35.14
Woodland, Full Gospel Church	33.15
Manteca, Assembly of God ....	32.15
Oakland, First Assembly of God	31.47
Gridley, Assembly of God .....	29.35
Escalon, Assembly of God .....	28.41

If we do not make good use of what we have, it is proof that we have been given too much.



## Custock's Comments

My heart is full and overflowing as I write for I have just returned from the District C.A. Presidents' Conference and the National Sunday School Convention, held in successive days this year in Springfield, Mo.

I firmly believe as a movement we are just coming into our own and that we are approaching a great national spiritual avalanche that will affect every community throughout the breadth and length of our beloved country.

The Presidents' conference held from February 15 to 19, was blessed of the Lord from start to finish in three days of inspiration, instruction and fellowship.

The first night of the conference in a city-wide rally, Brother W. R. Steelberg, our National C.A. Director presented me, in behalf of our Northern California and Nevada Christ's Ambassadors, a beautiful Speed-the-Light trophy. This trophy will be displayed at rallies and conventions.

Thursday night was the dedication of Speed-the-Light radio equipment at the Sermon in Songs studio at Central Bible Institute. Your president had a part in recording a transcription regarding the Speed-the-Light campaign. Following this was a never-to-be-forgotten Speed-the-Light banquet in the dining hall of Central Bible Institute. The main speaker was Brother E. L. Mason, missionary from Liberia, Africa, relating some of his thrilling experiences with the very first Speed-the-Light plane. It is hoped Brother Mason will soon be able to come to our district in behalf of Speed-the-Light.

Friday morning was a memorial service for R. L. Krans, C.A. president of Ohio, who met his death last fall in an auto accident while on his way to a C.A. Thanksgiving Day convention. Following this we had communion and consecration after hearing a heart-moving message from W. A. Brown, General Treasurer. Much time was given to discussion periods on the following subjects: Youth camps and conferences; youth rallies and conventions; loyalty

standards; servicemen's programs; Speed-the-Light and the C.A. Herald.

The conference was concluded with a great mass C.A. rally in the Shrine Mosque with over 3000 delegates to the Sunday School convention in attendance. Kenneth Haystead, last year's convention speaker at St. Helena, was the principal speaker, bringing a pungent and timely message. The Sunday School convention was the greatest of its kind in this generation and I was grateful for the privilege of being able to attend. The C.A. department and the Sunday

## A Letter from China

We have opportunities we never dreamed of a few years ago. Right now the young people are crazy to learn English and western ways; so we take advantage of this by teaching English Bible classes. I am holding two such services a week, with about seventy-five high school and college fellows coming to a service. Of this group about twenty have accepted Christ. In addition to these classes, we have a Sunday afternoon service just in Chinese. These are all held right here in our home, since we haven't a church built yet. Naturally most of the fellows come for the English, but in this way we are able to reach those who would never attend a religious service. In the large cities of China nearly every missionary denomination has some English work, and many missionaries give full time to it.

The young people of China are really restless, seeking to improve political and living conditions. For weeks now the students of Kunming (and most of China) have been parading the streets with shouts, slogans, and speeches, protesting government policy. Communist agitators are backing it, but most of the students are innocent victims of propaganda. We cannot but wonder what the future holds, for when Communism takes over China the missionaries will have to leave.

So we are eager to work while it is yet day. We have good prospects for

school are the two arms of the church and as we work together hand-in-glove we shall further His kingdom and bring glory to His Name!

Your president came home on the chartered Sunday School bus. And, say, what a time we had! The fellowship was superb! Each morning devotions were conducted on the bus, with lots of singing throughout the day and evening. Several hours before arriving at our destination a C.A. vesper service was enjoyed by all on the bus, and an offering of \$17.00 was taken for Speed-the-Light!

getting a Bible school site. After trying in vain for months to buy good property we practically gave up. Then suddenly the government offered to let us have an excellent place at almost a gift price. Tomorrow I am to get final word on the matter, and if all works out well, we'd like to start in getting some simple buildings up. Right now we are in that awkward stage that every institution begins in—everything is by faith and there isn't much to give a glowing report about. But every church or school has had a humble start. The main thing is that southwest China badly needs a Pentecostal Bible school, and we are confident that the Lord will bless this one. Funds will come as we need them.

My father is having a splendid time back among the tribes people. After spending the summer months up here in Kunming, he has returned to eight months of steady conventions in many places. Within a month after his return he had baptized about fifty new converts. In one section where they are quite spiritual he is thinking of having a "school of the prophets" for those who have the gift of prophecy. Mother plans to come out to China next spring, and when father comes to Kunming and returns next fall, I'd like to make a trip with him.

Yours for China,

James and Marjorie Baker.

(Note: Brother and Sister Baker are recipients of \$1000 from our district C.A.'s towards purchasing a Speed-the-Light vehicle.)



## The Conversion of Les Barnett

Former Director of "Sermons in Song"

Three years ago, a drunken pianist bent over the keys of his instrument on the Drene Shampoo program and sent out to radio listeners a character of musical interpretation that did something to you. It was Rudy Vallee's program and the pianist who worked with him on that program was Les Barnett. The keys of a piano were where Les Barnett lived. He reveled in the black and white ivory. He more than played. He got hold of you, hundreds of miles away possibly, and drew you toward that piano. He thrilled you, lifted you, inspired you, moved you mightily. And while much of the popular music he played was the merest trash, he somehow made it a living, vital contribution to your radio hour.

But Les Barnett was going to pieces. His wife had divorced him. His little son was given to the mother. Drink had him. He staggered into the studio and staggered out, bound for the nearest drink emporium. He had become a miserable playboy of Hollywood. He was a constant companion of men like Frank Sinatra, Rudy Vallee, and other artists, but a terrible loneliness possessed him. He would bring his mother out to watch him associate with the "big shots" and thus impress her, that she might go back and tell the folks at home what a success her boy had become. But down underneath it all, Les Barnett knew that he was a weakling, a failure, a wretched slave.

Gradually, this magic man on the piano came to feel that he was through, done! "It's all over but hanging the crepe," he told a friend as they "downed a couple more." Such was his plight when he asked Rudy Vallee for two weeks off that he might go back to Southern Illinois and visit some friends. That visit might have been his last big fling, but for a mountain revivalist, a woman, and a glorious Christ.

He spent those two weeks drinking and carousing with old friends. Vallee gave him a second two weeks. Les de-

cided to change the scene, if not the drinks. He went over to Springfield, Missouri, to visit Al Stone, "The Gospel Singer of the Ozarks." It was said of Stone that he could sing a gospel song until the angels would shout—that is, if he was drunk enough! Barnett and Stone had a great time with their bottle. Then something happened. Mrs. Stone was a sincere Christian and had been attending a revival meeting, held by one of those rugged, plain-spoken mountain evangelists. She urged her husband and

his guest to go to the revival with her. Stone refused, but Barnett was just drunk enough to want to be chivalrous and so he agreed to escort this fine Christian woman and her little daughter.

Whether the woman tipped off the preacher or not is a secret not yet divulged, but the evangelist waded into Hollywood that night with all he had. He pictured the drink evil as it wrecked men and women in the screen capital. In fact, he shook Les Barnett loose from the crude bench on which he sat, and made him genuinely look himself over  
(Continued on page 11)

### News Briefs

**TWO YOUTH CAMPS** are planned this year—one around Mt. Lassen, the other at Santa Cruz Campground—the date is set for Santa Cruz August 30 to September 3. . . . **MARCH 6** is designated as "C.A. Camp Work Day"—every fellow and pastor is urged to spend this day at Santa Cruz with a shovel, ax, or rake—if we all work together the grounds will be in top shape for the coming camp meeting and youth camp. . . . **THE MID-WINTER CONVENTION RALLY** was a real success with Mark Hinman speaking, an offering of \$136 was taken for C.A. camp development. . . . *Don North* is new sectional chairman of Nevada. . . . *Gridley Hi School Auditorium* was crowded out in a recent rally. . . . *Chas. Coffey*, sectional chairman of Coast Counties, reports a very successful three-day youth rally in his church with Brother Wm. Pickthorn. . . . *Wheeler Anderson* is newly elected C.A. sectional chairman of North Bay district. . . . 800 were present at a recent C.A. Rally at 6th and G Assembly in Modesto. \$109 was received in the offering—at least 12 sinners came to Christ. . . . *The Capitol section* has a new sectional chairman, John C. Wright, Jr., is the capable leader. . . . *The Kerman Assembly* reports a steady growth among their C.A.'s. . . . *The Bethel C.A.'s of Oakland* enjoyed a banquet, climaxing a successful year.

### 1947 Speed-the-Light

The National goal of \$100,000 for Speed-the-Light was almost realized with a total contribution of \$93,197.50. Northern California-Nevada took first place with a total of \$8,610.12, a substantial lead over all other districts.

The award is to be a large solid-walnut trophy with the Speed-the-Light emblem in bronze relief and a special plate bearing the name of the winner. This trophy is to be a rotating award, held each year by the leading district. Let's keep the trophy in our district!

For national group winner, honors also go to Northern California—to the C.A.'s of Glad Tidings Assembly in Escalon, who have achieved the amazing record of \$58 per member, an all-time high. They will receive an unusual missionary souvenir display. The Assembly C.A.'s of Woodland took second national honors with an average of \$41 per member. The Bethel C.A.'s of Sacramento are to be highly commended for a total cash contribution of \$1103, exceeding their goal of \$1000. This was the highest group giving in the district.

### Attention, College C.A.'s

The national department requests the names of all young people of Pentecostal faith in our colleges for the purpose of formulating a college fellowship among the many C.A.'s in our institutions of higher learning. Send name and address of all those you know to the C.A. Department, 434 W. Pacific Street, Springfield, Mo.



# SUNDAY SCHOOL

L. W. SUTER, District Sunday School Representative  
2900 Irwin Street, Vallejo — Phone 2-0521

## An Efficient Home Department

We have spent much time and prayer in regards to the various departments of our Sunday school. A lot of thought has been given towards the work of the children, and we cannot overestimate the value of working with the children, for their lives are being shaped by the training that they get today. But there is one phase of the work of the Sunday school that we, in most cases, have actually overlooked. That is the work of the home department.

### What Is the Home Department?

The home department is that department of the Sunday school in which are enrolled those persons who for various reasons cannot attend the sessions of the main school but who are willing to be identified with the school as "home" members.

### Who Is Eligible for Membership?

Any one who cannot attend the regular sessions of the Sunday school is eligible for membership in the home department, such as the aged who are too feeble to attend the school sessions; all invalids and shut-ins, regardless of age; families living in rural districts or towns out of reach of the Sunday school; persons who have to work on Sundays, such as nurses, doctors, policemen, firemen, bus drivers, etc. Also folk who are sick for even a few weeks should be ministered to by the home department.

### Requirement for Membership

The requirement for membership in the home department is that they must study their lessons at least thirty minutes each week, having been given a quarterly by the home department. There is a recommendation that they be given offering envelopes, but I feel that each Sunday school should pay for the material used in the work of this department. The expense is not very much and when you present them with an offering envelope, they immediately get the idea that you want some of their money, thus sometimes hindering the work of the department. They should be given certificates of membership as soon as possible after becoming members.

### The Superintendent of the Department

As to the organization of a home department in your school, the pastor and the superintendent of the Sunday school should appoint a superintendent to supervise the work of this department. Much prayer and consideration should be given in regards to this appointment, since it is a very important position. Like the cradle roll superintendent, this person should be pleasant and agreeable, able not only to win people but to hold them for the Sunday school. The superintendent should be willing to apply himself and gain all the knowledge of his task that is possible through the study of various books and articles so that he may be better equipped for the job that lies ahead.

This person must not be afraid of work but be ever anxious to do something for his Lord and Master. Remember, the more shoe leather you wear out, the more calls you make, the more doorbells you ring, the more telephone calls you make, the greater will be your returns. This superintendent may have personality plus, but unless he is willing to put as much work into this department as possible, he will never be a successful home department superintendent.

To be what the Lord wants us to be, we must learn to love our work. Unless there is a love in our hearts for the work that the Lord has given us to do, it will become a drudgery. There will be no lack of initiative as we work under the bondage of love, but we will ever be seeking new thoughts, ideas, and ways of winning more souls to Him.

The spirit of conquest must possess this person, otherwise there will be many things that will hinder the successful functioning of this department. The weather will get sloppy, it will be too hot or too cold. Some will lose interest, while some whom you approach will be unwilling to co-operate. Rather than bringing discouragement, this should present us with a challenge to work all the harder for the sake of these souls.

### The Workers of the Department

Usually the work of this department is of such magnitude that it is impossible for any one person to properly do all the visiting that must be done to make it an effective department. One person may hold 10 positions but in actuality you will find that person is doing only one tenth of each job, for it is an impossibility for any one person to do more than that which he has strength and time to do. Any more responsibility only tends to cause him to let part of his work go undone.

If at all possible it is best to divide your territory into sections and place a worker over each section who will work under the superintendent of the department. Each worker should not have more than 10 members to take care of, if he wants to do the work effectively.

The workers should make a weekly visit in each home where they have a member, leaving the *Pentecostal Evangel* and a Sunday school paper. They are not to stay longer than 10 or 15 minutes in each home unless the situation should require more time. They have to be careful that they do not wear out their welcome, but the members do appreciate their dropping in for a few minutes each week. In most cases they actually look forward to the visit of these workers.

Each worker should be given cards on which to keep a monthly record of department members. On the cards there should be space for indicating the date the member was visited, the literature given out, and remarks as to what the person is doing—reading his Bible, studying his Sunday school lesson, having daily devotions, etc. This card should be turned in to the superintendent of the department at the end of each month. In this way the superintendent can tell exactly what is being done by each worker.

### How to Get Prospects

The names of prospects can be secured from a community census. Also the members of the church should be encouraged to turn in the name of every person that they know who is eligible for membership in the home department.

### The Pastor and the Home Department

The pastor should have the name and address of each member of the home department on his visitation list. And it would be very profitable if he would take at least one week out of every



quarter and use that week for visitation among the members of this department. As he is the pastor of the church, so is he the pastor of the home department.

#### **Worship Service for the Home Department**

The Sunday school superintendent should give the home department superintendent the worship service period of the Sunday school at least once a year. The thought that should be presented in this service should be centered around the department and mention made of the members that are present at this service. Every effort possible should be put forth to get every member of the department in Sunday school for this service.

#### **Aims of the Department**

1. To secure systematic study of God's Word on the part of every home in the community if at all possible.

2. To minister to those physically unable to attend the regular sessions of the Sunday school, as well as those who are prevented from attending by employment or otherwise.

3. To reach those inaccessible through distance or lack of transportation facilities.

4. To encourage family worship by furnishing a simple program for daily devotions.

5. To secure interest and eventual membership in the Sunday school.

6. To lead as many as possible to a personal experience with Christ.

#### **Card of Thanks**

Sister Aimee M. Nowlin, with her father and mother, was on the way to Sacramento to the District Council meeting when their car was struck by a lumber truck. Mr. Nowlin was killed and Mrs. Nowlin suffered a broken leg and bruises. Our Sister Aimee Nowlin was uninjured. She and her mother wish to express their thanks for the many cards, letters, telegrams, and flowers from their friends in Northern California.

#### **The Trip**

*(Continued from page 2)*

bus and the group which came on it. Someone there said, "We prayed this sun through." A blizzard had preceded us by 24 hours. . . . But we had clear skies all the way from California to Springfield. The bus left us at the depot. We made our way to our hotel accommodations—and did we rest well!

#### **Les Barnett**

*(Continued from page 9)*

for the first time in his life. It was not a very attractive or pleasant inspection. So personal did the mountain preacher seem to become that Les went "out doors" for a smoke and another drink to prop himself up. He thought of leaving the revival entirely, but after all, he had brought a splendid woman to that meeting and he must take her home. So he went back in.

As Barnett re-entered the meeting, the preacher declared, "You can't run from God successfully." That was the center shot. Les Barnett went to the altar, wept his way through to forgiveness, reeking with liquor though he was. He says of that night, "The evangelist helped me, Mrs. Stone prayed for me, and Christ saved me."

This past June, Les Barnett celebrated his second birthday as a victorious Christian. He is a sober, earnest, faithful "sinner saved by grace," and isn't ashamed or afraid to witness to anybody of that fact. Until recently he was one of the inspiring features on the "Sermons in Song" program that originates at Springfield, Missouri, and is heard from numerous broadcasting stations over the nation. He severed his connection with Rudy Vallee, but a tremendous interest remains. He wants to see Vallee converted and is praying to that end continually.

And what's more, Vallee is interested. Recently an announcer of the National Broadcasting Company said to Vallee, "They tell me that Les Barnett has gotten religion and stopped drinking. Is that true?"

"That's true," replied Vallee, "and what's more, if this Jesus business works with Les, I may try it myself. I'm watching him."

Barnett is conscious of the fact that more than one man and woman in Hollywood's radio-movie company are watching him. They knew him as a drunken slave to appetite. For two years, he has been a sober, splendid artist, in control of his faculties and victorious in his life. If he holds out, and I believe with all my heart that he will, it will have more effect on men like Rudy Vallee and Frank Sinatra than all the sermons we southern California preachers are preaching.

Recently, Barnett has been back to

Hollywood on a visit. He came back, knowing full well that it was the acid test. Thus far, his testimony has been sublime. He does not hesitate to tell any of his old associates that Jesus has saved him, not only from drink, but from sin and death. He witnesses with every opportunity. His gospel music has all the tug and pull that ever his popular music had—plus! Yes, plus Jesus!

Here's what Les Barnett has to say about the great transaction, by which he became a new creature: "I thought salvation was an involved something, that it was a lifetime job and had to be worked out. I did not know that you could be transformed in a moment's time by a power outside and above yourself. I had no idea that Jesus Christ could take me, liquor soaked, my will power gone and my self-respect with it, and give me a new life, make of me a new creature, sober and self-respecting. But when the preacher insisted that He could do that very thing, I took him at his word. It was my last resort. It was the only chance I had. So I accepted Christ's offer as a poor, helpless sinner and was gloriously saved."

No, it wasn't a Methodist revival. The Methodists in Springfield were busy with their programs. The evangelist holding that revival was a very humble preacher in a very lowly religious movement that we Methodists call a "cult."

But Les Barnett got saved in that revival and Rudy Vallee is watching him. He, too, is a miserable man, and if this "Jesus business" works with Les it might work with Rudy!—(*Methodist Challenge*)

---

Some folks are so busy laying up for a rainy day they can't enjoy good weather.

\* \* \*

One of the hardest lessons to learn is that we are made out of the same kind of clay as other folks.

\* \* \*

The pearls of God's revelation are strung on the thread of Calvary's cross.

\* \* \*

What we see depends largely on what we look for.

\* \* \*

How busy is not so important as why busy. The bee is congratulated; the mosquito swatted.



ALAMO—Of the two weeks revival meeting with Evangelist and Mrs. Floyd Baker of Chowchilla, Pastor W. E. Kern reports: "God gave us eight souls at the altar for salvation and one received the baptism of the Spirit. We had good crowds and many visitors from nearby churches."

ALTURAS—Sister Hazel MacLeod has resigned as the pastor. Wm. Austin has been chosen to be the new pastor.

BIGGS—Pastor Everett C. Hancock recently wrote: "We have just closed a very successful revival with Brother Paul Baugher from New Mexico. Eighteen were at the altar for salvation and the saints were stirred. The church attendance almost doubled and seems to be definitely strengthened from every standpoint. We are in a building program now."

BOONVILLE—Pastor Mackey Lancaster, giving a report of a revival campaign in January, writes: "Evangelists Edith Little and Audine Stogner from Fort Worth, Texas, have just closed the most successful revival we have ever witnessed. About 25 souls were saved, and this entire valley has been swept with Holy Ghost fire. Many families have joined our fellowship roll, and the Sunday school record was broken many times. People came many miles to enjoy the services. . . . A junior revival was conducted in conjunction with the regular one, causing an interest to develop among the people to attend Sunday school and to begin a regular children's church to continue after the revival closed. A Christ's Ambassadors group was organized. One new convert brought 14 high school students one night. And the women were enthused to begin a local Women's Missionary Council group."

CENTRAL VALLEY—Evangelist and Mrs. Clifford McAteer held a revival campaign for Pastor Fred W. Pagel in February.

CHOWCHILLA—The Sunday school attendance has been steadily growing the past two years. At that time it was 26; the new record is 283. Pastor Wilbur Ogilvie reports: "Many of the young people here, as well as the older ones, are real prayer warriors. Most of the time our C.A.'s meet early before church for special prayer that God will pour out His Spirit and save the lost. Brother and Sister Myers of Chowchilla did a very good job of taking care of the church for us while we were gone on a three-weeks vacation. Several souls were saved and ready for water baptism when we got back. We are now overhauling our platform and building and are planning on greater meetings in the days to come if the Lord tarries."

COLUSA—Brother Homer Doyle has been elected to be the new pastor.

FAIRFIELD—Upon request of the church, Brother Carl R. Tucker is remaining as pastor.

MANTECA—Pastor Paul W. Clapper writes: "We just closed a successful revival with Evangelist and Mrs. Wm. Austin, formerly of Nebraska, now of Modesto. There were five definite conversions, and Christians outside the church who once opposed the

## News from . . .

# Here and There

ALBERT J. LEBECK, Field Reporter

::

2622 W Street

::

Sacramento, California

baptism of the Holy Ghost were seeking at the altar and promise to be new members in the near future. Our Sunday school attendance reached a new high in a number of years, jumping from our past record of 82 to 103. This meeting has surpassed all others in attendance and results that we have had in the year and a half we have been here."

OAKLAND (East Oakland and Full Gospel Tabernacle)—Pastor L. H. Rogers of El Cerrito and Pastor C. E. Persing of Richmond were the speakers at the East Bay fellowship meeting held there February 2. The host pastor was Brother Fred Atwell.

OLIVEHURST—The Capitol district fellowship meeting was held there February 9. Evangelist Martin Luther Davidson spoke in the afternoon and Pastor E. L. Rey of Yuba City was the evening speaker. The W.M.C. groups and churches of that section gave a grocery shower for the pastor after the afternoon service. Brother C. C. Catledge is the pastor in Olivehurst.

PARADISE—The church there has been allotted a chapel from Camp Beale. The plans and work of getting the building moved are now under way. The Sunday school attendance record has been broken recently. The Lord's blessing has been upon the regular Sunday services, saving and baptizing in the Holy Spirit. Brother Ray Parks is the pastor.

PITTSBURG—In a special revival campaign in which the pastor did the preaching, about 20 were at the altar for salvation, three were filled with the Spirit and a number were refilled. Brother H. T. Langley is the pastor, having begun his ministry there a few weeks ago.

RICHMOND—The C.A.'s have divided into four groups. Each group, under its leader, has charge of their youth services Sunday evenings. The pastor is C. E. Persing.

RIO DELL—Brother R. B. West, from Rohnerville, has been chosen to be the new pastor. Sisters Marie and Mena Filardo and Ida Sundquist expect to return to evangelistic work.

ROSEVILLE—Evangelist C. R. Peterson held a very good revival campaign for Pastor R. A. Wilson in February. The work on the new building is progressing very well.

SACRAMENTO (Bethel)—The Sunday school has been in an attendance race with the Fresno church of which Brother Floyd Hawkins is pastor. At the time of the report Bethel was far in the lead and hoped to go over the 700 mark before the end of the month. Many have been saved, healed, and filled with the Holy Spirit during the revival meetings with Evangelist Martin Luther Davidson in February. There were capacity crowds, at times necessitating bringing in extra chairs. Nelson E. Hinman is the pastor.

SACRAMENTO (Capitol) — Evangelist C. R. Peterson will be holding revival meetings in the new Capitol Assembly of God Church in March. Brother M. Leslie Crosson is the pastor.

SALIDA—Pastor Dan Robinson reports having a good revival meeting with Evangelist Joe Young in February.

SEBASTOPOL—Pastor J. L. Jeffrey reports that the young people were stirred to a new stand for the Lord during the meetings Evangelists Edith Little and Audene Stogner of Fort Worth, Texas, held there recently. The presence of the Lord was there to save and fill with the Spirit. The address of these evangelists while in this area is Route 3, Box 2-C, Sebastopol.

ST. HELENA—Pastor Wheeler W. Anderson reports having a very good campaign with Brother and Sister B. C. Dixon, evangelists from Bristol, England. Both Brother and Sister Dixon are able ministers of the Word and enjoy a Spirit-anointed ministry.

SONORA—Brother Gaston will be the speaker at the dedication of the new church, March 29. The building has been finished since Brother C. S. Holderman became the pastor a few months ago. The new work and the new church was started by Brother H. A. Hampton.

STOCKTON (Sargent St.)—The assembly which Brother and Sister H. C. Lafferty opened in Stockton celebrated its first birthday February 22. Brother Thurmond was the speaker at both services, and all enjoyed a precious day of blessing and fellowship. Brother Lafferty reports that since the work was opened 67 have been saved and 14 have been baptized in the Spirit. And the Sunday school attendance has reached 126. We congratulate this young church on its splendid growth and pray that the Lord's continued favor shall be upon it.

SUNNYVALE—During the two weeks Evangelist and Mrs. Byers held meetings, 15 received the baptism of the Spirit, 11 of them, men. Pastor S. Albert Ogle reports that there were several saved in the meetings also.

TURLOCK—Bethel Temple in Turlock has been enjoying some good missionary meetings. Among the missionaries that have been there for services within the past few weeks are: Brother Kolenda, superintendent of the work in Brazil; Floyd Thomas, home from the Gold Coast for a time of furlough; Robert Fierro, Mexican evangelist and missionary, who was there for a week's meeting; the Bernhard Johnson family, now again on the way to Brazil; Brothers Samuel and Kunjammen, visiting brethren from South India. The result of these meetings is that there has been a renewing and awakening of mission-



ary interest among young and old. And the Lord is blessing. The pastor is Robert Carington.

YREKA—Pastor Glen Ayers of Tulelake was the afternoon speaker at the Shasta fellowship meeting held there February 9. The evening speaker was Floyd Thomas, missionary to West Africa. In November the Yreka Assembly sold their parsonage. The old parsonage at the church has been remodeled and a bedroom was added to it. A new 26x22 foot wing was added to the church. This makes room for about six Sunday school classes, a pastor's study, and two rest rooms. A garage has also been built. In closing the report, Pastor W. C. Jones writes: "We thank the Lord for His gracious provision in this and for the spirit of the people in entering into this forward move."

### Personal Mention

Evangelist WALTER H. SMITH enjoyed good results and the blessing of the Lord upon the revival meetings he held in Clearwater, Florida, for Pastor D. N. Asbury in January.

\* \* \*

Brother C. E. FREEZE, who was pastor in Pittsburg for several years, has gone to Puerto Rico to minister the gospel on that mission field.

\* \* \*

Brother FRANK W. SMITH, who last year was a teacher at G.T.B.I., has again become a chaplain in the army. At the present time he is stationed in Kansas. Prior to his returning to the service, Brother Smith was pastor in Paso Robles.

\* \* \*

After their meetings in Milwaukie, Oregon, the BOARDMAN SISTERS went to West Portland to help in the work there.

### New Arrivals

A new member has joined the family circle of our missionaries in Peiping, China. Paul and Violet Pipkin have recently welcomed their third daughter. We have not yet learned the young lady's name.

\* \* \*

The assistant pastor of Bethel Temple, Sacramento, has a new responsibility. A daughter was born to Brother and Sister Keith J. Hill on February 6. The new daddy was too excited to tell us her name when writing of her arrival.

There's a new Thurmond grand-daughter. Trylla Anne arrived in Oakland March 5. Carl and Betty Thurmond are the happy parents.



The Chowchilla Sunday School

From an attendance of 26 two years ago, the Sunday School has grown to nearly 300. It was 283 the day the above picture was taken. Wilbur Ogilvie is the pastor.

## Women's Missionary Council for Year 1947

Out of a possible 140 churches having active Women's Missionary Council groups, reports were received from about 75 and many groups that did report had not kept accurate records during the year. However, the following report is very encouraging and shows what can be done if all work together, and what could have been reported if all had co-operated by sending in reports this year.

*Evangelists* and other papers given out, 9,000; seven shipments to foreign missionaries; Bibles, 300; tracts, 24,000; Gospels, 2,600; Testaments, 6,850; visitation and sick and hospital calls, 6,000; floral offerings, \$350; foreign missions offerings, \$1250; home missions offerings, \$525.

### Christmas Boxes and Gifts:

Local church and community 200 boxes, \$225 cash, gifts, and grocery showers, parsonage food and miscellaneous showers and \$132 cash. Home missionaries, 140 boxes; \$25 cash; grocery showers; and gifts; neighboring churches, 18 food showers and \$135 cash; foreign missionaries, 47 boxes, \$156 new clothing, nine large miscellaneous showers, and several food showers. The groups reported 210 quilts, 10 rugs, and 10 crib quilts made; 125 stork showers, besides wedding showers, were given.

### Foreign Relief:

20,000 pounds of clothing, 154 boxes, 3 barrels, 80 boxes of food, 200 pounds of food, \$66.50 cash given for food, and \$50 to Milk Fund for children in Ger-

many. One W.M.C. group gave a heifer for relief.

A Christ's Ambassadors Missionary Council made mottoes and sold them and sent \$100 worth of new clothing to an orphanage. W.M.C. groups sold cards, and one group put \$100 into the W.M.C. fund. Another bought a sewing machine and paid shipping expenses on foreign relief goods. Another group paid for the pastor's round trip for vacation; other groups support a native worker in Africa, canned fruit, helped with released-time classes, painted and help build churches and parsonages, made curtains and drapes, and did other things too numerous to mention.

Three women from the Hong Kong Tabernacle acted as representatives and gave a word of testimony and thanksgiving for the relief clothing which had been sent from this district with Brother A. Walker Hall. Mrs. T'aam said: "Praise God the Father and the Lord Jesus Christ that He helped Brother Hall to bring the clothing from America to Hong Kong for us people. I want to represent us as a group in thanking all the Americans for the many gifts. Praise the Lord!"

Mrs. Hoh said: "Praise the Lord because of His love. His love covers us. We ourselves are poor but He gives us everything, making us rich. Jesus never forgets us and has given us this opportunity to receive these bounties of His grace as well as His everlasting blessing. Praise Him!"



## W. M. C. Convention Meeting

The Women's Missionary Council met on Wednesday afternoon of the District Council and was called to order by Mrs. R. J. Thurmond, District Director. After a congregational song and prayer, reports of the W.M.C. and relief activities were read, \$300 having been received during the year and all of that amount paid out, except \$37.77. The largest item was relief shipping expense, then postage and supplies. The relief report appeared in the February issue of *Glad Tidings*.

Very interesting reports from the twelve subdistricts were given by the respective chairmen: Marion Minogue, Mrs. C. E. Persing, Mrs. M. P. Bohnet, Mrs. J. R. Edgar, Mrs. R. J. Renfroe, Mrs. J. W. Belchar, Mrs. T. E. Woods, and Mrs. H. W. Brown. Several were not able to attend. A combined report of all the districts appears herewith.

Missionaries introduced were the Bernhard Johnsons from Brazil; Arthur Lindvalls, missionaries to El Salvador; the Reinhold Henkes, who are going to Mexico; Ruth Couchman, recently returned from Peru; and Mrs. Estella Wilcox, who just came home from Fiji Islands. Brother Samuel and Brother Kunjammen, the brethren from India, were also introduced. Plans are in the making to send a shipment of relief clothing to their home churches in South India.

Mrs. Floyd Hawkins presented the

---

Another Mrs. T'aam also praised the Lord for moving upon hearts in America to send so many useful things.

Brother Harland Park writes: It is difficult for you folks at home to realize with what joy and gratefulness old clothing is received by the people here. To date the Hong Kong area has been the beneficiary of this shipment. A portion is yet to be distributed in the interior. The Hong Kong Tabernacle had their distribution January 28, and Sister Lulu-belle Hough had hers at Fanling on February 2. After Sister Hough had finished giving out the things at her place in Fanling a number there came to me individually and expressed their very great appreciation in much the same tone as the three women from the Hong Kong Tabernacle. Thank the friends for us.

Mexican Orphanage needs, and this work will be our special district W.M.C. project until camp meeting time. Only light weight clothing can be used there. If you have boxes to send or wish information regarding the needs, write Mrs. Floyd Hawkins, Box 7, Fresno, regarding same. A list of articles that can be supplied by our W.M.C. groups will be found in this issue.

Brother Emil Naef spoke for a few minutes in regard to European relief. An offering of \$100 was received for the W.M.C. fund.

The Sectional Chairmen for the coming year are: Home Missions District, Lake and Mendocino, Mrs. J. R. Edgar; sister districts to supply Christmas boxes; North San Joaquin, Mrs. Earl Davis; South San Joaquin, Mrs. T. E. Woods; home missions district, Shasta, Mrs. H. W. Brown; sister districts to supply Christmas boxes; Coast Counties, Miss Marion Minogue; Peninsula District, Mrs. R. J. Renfroe; home missions district, Redwood, Mrs. J. W. Belchar; sister districts to supply Christmas boxes; Sacramento Valley, Mrs. A. Rowley; Capitol District, Mrs. R. A. Wilson; home missions district, Nevada, Mrs. M. M. York; sister districts to supply Christmas boxes; East Bay, Mrs. L. H. Rogers; North Bay, Mrs. Wm. Savidge.

The Floyd Thomases, recently returned from Africa, are expecting to return this fall. Any groups wishing to help may do so, but kindly advise your Director of your plans.

Mrs. C. E. Persing, the wife of the newly appointed home missions chairman, will be the Secretary-Treasurer of the District W.M.C. now. Offerings can be sent to her at 1502 Bissell Avenue, Richmond.

The District presbytery recommended that the expenses of the W.M.C. director be paid from the W.M.C. fund and offerings be sent in from the groups toward this expense. In this way the director can attend District and local rallies and help where needed.

Women at Bethel Temple, Sacramento, meet every week to pack 22-pound packages for Europe, over three tons of clothing and food having been shipped. The W.M.C. of Glad Tidings Temple, San Francisco, have sent relief packages all over the world during the

last year. And many other groups have sent many individual relief packages of food and clothing to Europe, China, and India.

Two to four prayer and devotional meetings and work meetings were held each month by each group with an average attendance of ten women. Fourteen souls were reported as having been saved through the women's meetings.

Local rallies were held in a number of the churches and interchange visits with other church women's groups were reported. All day District rallies were reported by Coast Counties, South San Joaquin, Capitol, and East Bay Districts.

Home missionaries in small out-of-the-way churches, many ministering among the Indians in Northern California, report having received personal gifts of clothing, food, money, household articles, quilts, pressure cooker, pillows, soap, stationery, and toys, candy, fruit and nuts for the children in their Sunday schools.—Mrs. R.J.T.

---

### Alumnitems

Brother Albert Rowley, class '36, is presbyter of the Sacramento Valley district. He is pastor of the church in Willows.

Brother Albert Pickthorn, pastor of the church in Burlingame, is a member of the class of '33.

Brother Verne Graham, class '27, is in Anderson, California, in the Indian work.

The pastor of Bethel Church in San Francisco, Brother Charles Weston, is a member of the class of '24. The music director at Bethel is Brother Otto Hanke, class '33.

Sister Bernice Strickland Procter, class '28, is doing missionary work in Hawaii.

Brother James Kessler, class '46, has left Modesto, where he had been serving as assistant to Pastor Donald G. Weston, class '27, to be associate pastor at Salem, Oregon. The change was made the latter part of January.

Brother Lee Backman, class '42, has become the first full-time chaplain in the Idaho State Penitentiary at Boise. Brother Backman had been serving as pastor in North Dakota for some time prior to his going to Idaho.

Brother William Wienmann, Sunday School Superintendent at Glad Tidings Temple, is a member of the class of '25. Sister Weinmann graduated with the class of '29.



# The Gateway to Prayer

"And it shall come to pass, that before they call I will answer;  
and while they are yet speaking, I will hear." —Isa. 65:24.

What should I do if the gateway of prayer  
Had been closed to a sinner like me?  
Where could I go with my burden of sin—  
For there's no one could save me but Thee?  
For I could not carry the burden alone,  
'Twas more than my strength would bear;  
What should I have done if the Master had said,  
"Closed is the gateway of prayer?"

What should I do in the hour of my need,  
When the longing for God is so great;  
And my soul reaches out to the source of its strength.  
If love had not opened the gate?  
And what should I do, when my only relief  
Is in coming and coming again,  
If I found when my soul was aflame with Thy love,  
That my watching and waiting were vain?

What should I do when the billows of love  
Sought to find an expression in prayer,  
And I turned to my God in the fever of love—  
But to find that my God was not there?  
Or what should I do when the passion within  
Is greater than words can express—  
If barred from the way that leads me to God,  
Then my spirit could find no rest!

What when the lights and brightness of pomp  
Even calls to a soul that loves Thee:  
Where should I find the strength to resist,  
If the way was not open to me?  
Or what when I'm crushed and I'm bruised in the way  
And my spirit sinks low in despair,  
Were the only reply to my heaven-sent cry,  
"Closed is the gateway of prayer?"

Or what, when the passions and longings of youth  
Are but sobered as time passes by,  
And I come to the end of the old rugged track,  
If Jesus could not hear my cry?  
Would God have the portals of heaven to mock  
A poor humble sinner like me?  
Or shall they resound with the prayers of the saints  
Through time and eternity?

—Margaret Sandford.

I have perhaps been the most voluminous author of my day, and it is a comfort to me now to think that I have never tried to unsettle any man's faith; and that I have written nothing which on my death bed I would want blotted out."—Sir Walter Scott.

\* \* \*

Silence isn't always golden; on some occasions it may be just plain yellow.

The man of the hour is generally one who made every minute count.

\* \* \*

God washes the eyes by tears until they can behold the invisible land where tears shall come no more.—Beecher.

\* \* \*

Our Lord did not call disciples to cultivate fish but to catch them.

## Current Signs

(Continued from page 16)

the unequal distribution of this world's goods has been transformed from an unavoidable evil into an intolerable injustice by the latest technological inventions of western man.

Thus the problems that have beset and worsted other civilizations have come to a head in our world today. We have invented the atomic weapon in a world partitioned between two supremely great powers; and the United States and the Soviet Union stand respectively for two opposing ideologies whose antithesis is so extreme that, as it stands, it seems irreconcilable. Salvation perhaps lies, as so often, in finding a middle way. . . .

### Submarine Converted to Super Craft

The United States Navy's new super-submarine program is well advanced towards completion at Mare Island Navy Yard.

The new guided missile craft, the reconverted *Cusk*, equipped with V1 and V2 German rockets was converted several months ago at Mare Island. It is completing its underwater tests off Point Mugu and Port Hueneme in Southern California. It has successfully fired its deadly rockets in underwater tests. The *Cusk* was built in 1945. It is one of the navy's second largest class of undersea craft and is the navy's first guided missile ship.

The submarine *Perch* is being reconverted as the navy's first underwater troop transport at the yard. This work will be completed in July. Much of her armor, it is understood, is being removed. The *Perch* was commissioned in 1944.

The submarine *Baya* is being converted into an electronic laboratory. She was commissioned February 10 and sent to San Diego for testing of her equipment.

The Navy is using the famous German *Schnorkel* tubes to develop its new high-speed submarines. These special tubes carry engine exhaust to the ocean surface and allow the development of high speed engines to power the submarines under water.

The submarine *Pomodon* already had been converted and has undergone tests. A second, the *Diodon*, is still being converted but will be ready for trial soon.

The navy's newest submarine, the *Tiru*, also is being converted to high speed at Mare Island.



# Current Signs

A DIGEST OF CURRENT EVENTS BY ALBERT J. LEBECK

## Christmas Carols Banned from Brooklyn Schools

It seems that the Assistant Superintendent of Schools deemed the singing of Christmas carols as reference to the nativity, having "religious significance" and banned them from being sung in 23 Brooklyn public schools last December.

It drew an immediate protest from New York State Council of the Knights of Columbus which termed it "an insult to all Christians" and demanded a public schools system investigation to have the order revoked.

Assistant Superintendent Isaac Bidersee declared that "Christmas carols with reference to the nativity may not be sung, nor may decorations include religious symbols of any faith."

He said, "Personal jollity and merry-making are fine for the children of the public schools, but the religious features of the day should be eliminated. It should not have any sectarian religious significance."—(*Associated Press*)

## God's Mysteries

An unbeliever once said, "I will believe only what I can understand; None of that 'mystery stuff' for me."

He was asked to explain this problem: How is it possible for a black cow to eat green grass which makes white milk and churns yellow butter? Can you explain this mystery of God? Nor some other mysteries of His creation.

Consider the remarkable transformation that takes place when a caterpillar (an upholstered worm) encases itself in its home-made casket and is changed into a beautiful butterfly. Its hair is changed to scales—a million to a square inch; the many legs of the caterpillar become the six legs of the butterfly; the yellow becomes a beautiful red; the crawling instinct becomes a flying instinct. In like manner, God can take the life of a sinner and transform it until it glows with the beauty of the Lord and is fragrant with the graces of heaven.

God's wisdom is seen in the structure of the elephant. The four legs of this great beast bend forward in the same

direction. No other quadruped is so made. Its body is too large to live on two legs. For this reason God gave it four fulcrums so that it could rise from the ground easily.

Another mystery in nature is why different flowers bloom, not only in different times of the season, but at different times of the day. Linneus, the great botanist, once said if he had a conservatory containing the right kind of soil, moisture and temperature, he could tell the time of day or night by the flowers that were open and those that were closed!

Another mystery as yet unsolved is: God causes the limb of a tree to grow straight out from the trunk for a distance of forty, even sixty, feet, with no other anchorage than the fifteen or eighteen inches of fibers which lose themselves in the trunk of the tree. No human being has discovered how to apply this principle in the construction of buildings or bridges.—(*Condensed from Christian Digest*)

## Where We Stand in History

The following article appeared in the *Sacramento Bee* October 17, 1947.

The present western fear of Communism is not a fear of military aggression such as we felt in face of a Nazi Germany and a militant Japan. The Communist weapon that is making America so jumpy is the spiritual engine of propaganda. Communist propaganda has a "know how" of its own for showing up and magnifying the seamy side of our western civilization and for making Communism appear a desirable alternative way of life to a dissatisfied faction of western men and women.

Yet the fact that our adversary threatens us by showing up our defects, rather than by forcibly suppressing our virtues is proof that the challenge he presents to us comes ultimately not from him but from ourselves. It comes, in fact, from that recent huge increase in western man's technological command over non-human nature. Our western "know how" has inflamed the institutions of

war and class, which are the two congenital diseases of civilization.

Of the 20 or so civilizations known to modern western historians, all except our own appear to be dead or moribund, and, when we diagnose each case, in extremis or post mortem, we invariably find the cause of death has been either war or class or some combination of the two. But, up to now, the deadliness of these scourges has had a saving limit. While they have been able to destroy individual specimens, they have failed to destroy the species itself. Civilizations have come and gone, but civilization (with a big "C") has succeeded, each time, in reincarnating itself.

Why cannot civilization go on shambling along from failure to failure in the painful, degrading, but not utterly suicidal, way in which it has kept going for the first few thousand years of existence? The answer lies in recent technological inventions. These gadgets for harnessing the physical forces of non-human nature have left human nature unchanged. Class has now become capable of irrevocably disintegrating society and war of annihilating the race.

Evils which hitherto have been merely disgraceful and grievous have now become intolerable and lethal, and therefore we in this westernized world in our generation are confronted with a choice of alternatives which the ruling elements in other societies in the past have always been able to shirk. We are thus confronted with a challenge that our predecessors never had to face. We have to abolish war and class—and abolish them now—under pain, if we flinch or fail, of seeing them win a victory over man which, this time, would be conclusive.

How has the evil of class been heightened by technology? Has not technology already notably raised the minimum standard of living? Can we not look forward to seeing this rapidly rising minimum standard raised to so high a level, and enjoyed by so large a percentage of the human race, that the even greater riches of a still more highly favored minority will cease to be a cause of heart burning?

The flaw in this is that it leaves out of account the vital truth that man does not live by bread alone. However high the minimum standard of his material living may be raised, that will not cure his soul of demanding social justice; and

(Continued on page 15)